Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Mujadilah

Revealed in Madinah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِى تُجَادِلُكَ فِى زَوْجِهَا وَتَشْتَكِى إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ

58:1 Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both.

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Verily, Allah is All-Hearer, All-Seer.

Reason for revealing this Surah

Allah says,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (١)

Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.

Imam Ahmad recorded that A'ishah said,

> "All praise be to Allah, Who hears all voices.
>
> The woman who disputed, came to the Prophet and argued with him while I was in another part of the room, unable to hear what she said. Allah the Exalted and Most Honored revealed this Ayah,
>
> قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا ......
>
> (Indeed Allah has heard the statement of her that disputes with you concerning her husband ....) till the end of this Ayah."
>
> Al-Bukhari collected this Hadith without a chain of narration in the Book of **Tawhid** in his Sahih.
>
> An-Nasa'i, Ibn Majah, Ibn Abi Hatim and Ibn Jarir also collected this Hadith.

In the narration that Ibn Abi Hatim collected, A'ishah said,

> "Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha`labah said while some of it I could not hear. She was complaining to Allah's Messenger about her husband. She said,
>
> `O Allah's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the **Ziharon** me!
>
> O Allah! I complain to you.'
>
> Soon after, Jibril brought down this Ayah, قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا (Indeed Allah has heard the statement of her that disputes with you concerning her husband),''

She added, "Her husband was Aws bin As-Samit.''

ٱلَّذِينَ يُظَـٰهِرُونَ مِنكُمْ مِّن نِّسَآئِهِمْ مَّا هُنَّ أُمَّهَـٰتِهِمْ

58:2 Those among you who make their wives unlawful to them by Zihar they cannot be their mothers.

إِنْ أُمَّهَـٰتُهُمْ إِلاَّ اللاَّئِى وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَراً مِّنَ الْقَوْلِ وَزُوراً

None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie.

وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

And verily, Allah is Oft-Pardoning, Oft-Forgiving.

وَالَّذِينَ يُظَـٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا

58:3 And those who make unlawful to them (their wives) by Zihar and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other.

ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

That is an admonition to you. And Allah is All-Aware of what you do.

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا

58:4 And he who finds not, must fast two successive months before they both touch each other.

فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِيناً

And he who is unable to do so, should feed sixty of the poor.

ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِ

That is in order that you may have perfect faith in Allah and His Messenger.

وَتِلْكَ حُدُودُ ٱللَّهِ وَلِلْكَـٰفِرِينَ عَذَابٌ أَلِيمٌ

These are the limits set by Allah. And for disbelievers, there is a painful torment.

Az-Zihar and the Atonement for It

Imam Ahmad recorded that Khuwaylah bint Tha`labah said,

> "By Allah! Allah sent down the beginning of Surah **Al-Mujadilah** in connection with me and `Aws bin As-Samit.
>
> He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger,
>
> `You are like my mother's back to me.'
>
> He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said,
>
> `No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allah and His Messenger issue judgement about our case.'
>
> He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man. I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allah. I told him what happened and kept complaining to him of the ill treatment I received from `Aws. He said,
>
> يَاخُوَيْلَةُ، ابْنُ عَمِّكِ شَيْخٌ كَبِيرٌ، فَاتَّقِي اللهَ فِيه

O Khuwaylah! Your cousin is an old man, so have **Taqwa** of Allah regarding him.

By Allah! Before I departed, parts of the Qur'an were revealed about me. Allah's Messenger felt the hardship upon receiving the revelation as he usually did and then became relieved. He said to me,

يَا خُوَيْلَةُ، قَدْ أَنْزَلَ اللهُ فِيكِ وَفِي صَاحِبِكِ قُرْآنًا

O Khuwaylah! Allah has revealed something about you and your spouse. He recited to me, **قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ** (Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer), until, **وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ** (And for disbelievers, there is a painful torment). He then said to me,

مُرِيهِ فَلْيُعْتِقْ رَقَبَةً

Command him to free a slave.

I said, `O Allah's Messenger! He does not have any to free.'

He said,

فَلْيَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ

Let him fast for two consecutive months.

I said, `By Allah! He is an old man and cannot fast.'

He said,

فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا وَسْقًا مِنْ تَمْرٍ

Let him feed sixty poor people a **Wasq** of dates.

I said, `O Allah's Messenger! By Allah, he does not have any of that.'

He said,

فَإِنَّا سَنُعِينُهُ بِعَرَقٍ مِنْ تَمْرٍ

We will help him with a basket of dates.

I said, `And I, O Allah's Messenger! I will help him with another.'

He said,

قَدْ أَصَبْتِ وَأَحْسَنْتِ فَاذْهَبِي فَتَصَدَّقِي بِهِ عَنْهُ، ثُمَّ اسْتَوْصِي بِابْنِ عَمِّكِ خَيْرًا

You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.

I did that.'''

Abu Dawud also collected this Hadith in the Book of Divorce in his Sunan, according to which her name is Khawlah bint Tha`labah. She is also known as Khawlah bint Malik bin Tha`labah, and Khuwaylah. All these are close to each other, and Allah knows best. This is what is correct about the reason behind revealing this Surah. Therefore,

Allah's statement,

الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم ...

Those among you who make their wives unlawful to them by **Zihar**.

refers to **Zihar**, which is derived from **Az-Zahr**, meaning, the back. During the time of **Jahiliyyah**, when one wanted to declare **Zihar** towards his wife, he would say, "To me, you are like the back of my mother.''

That was one way they issued divorce during that time. Allah allowed this **Ummah** to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of **Jahiliyyah**.

Allah said,

... مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ...

they cannot be their mothers. None can be their mothers except those who gave them birth.

> meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him.

This is why Allah said,

... وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا ...

And verily, they utter an ill word and a lie.

meaning, false and sinful speech,

... وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ (٢)

And verily, Allah is Oft-Pardoning, Oft-Forgiving.

> meaning, `what you used to do during the time of **Jahiliyyah**, and what accidentally slips out of your mouth, unintentionally.'

Allah's statement,

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا ...

And those who make unlawful to them (their wives) by **Zihar** and wish to free themselves from what they uttered,

Ash-Shafi`i said,

> "It means to keep her for a while after the **Zihar**, without divorcing her, even though his is able to do so.''

Ahmad bin Hanbal said,

> "To return to having sexual relations with her or to merely intend to do so, but only after he pays

the expiation mentioned in the Ayah for his statement.''

It has been quoted from Malik that

it is the intention to have sexual relations or to keep her or actually having sexual intercourse.

Sa`id bin Jubayr said that this Ayah, ثُمَّ يَعُودُونَ لِمَا قَالُوا (and wish to free themselves from what they uttered),

meaning, if they want to return to having sexual intercourse which was forbidden between them.

Al-Hasan Al-Basri said that

it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation.

Ali bin Abi Talhah reported from Ibn Abbas about Allah's statemen,

... مِّن قَبْلِ أَن يَتَمَاسَّا ...

before they touch each other.

"The `touching' refers here to sexual intercourse.''

Similar was said by Ata', Az-Zuhri, Qatadah and Muqatil bin Hayyan.

Az-Zuhri added,

"He is not to kiss or touch her until he pays the expiation.''

The Sunan compilers recorded from Ikrimah, from Ibn Abbas that a man said,

"O Allah's Messenger! I pronounced **Zihar** on my wife, but then had sexual intercourse with her before I paid the expiation.''

The Messenger said,

مَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ الله

May Allah grant you His mercy, what made you do that?

He said, "I saw the adornment she was wearing shining in the moon's light.''

The Prophet said,

فَلَا تَقْرَبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللهُ عَزَّ وَجَل

Then do not touch her until you do what Allah the Exalted and Most Honored has ordered you to do.

At-Tirmidhi said, "**Hasan Gharib Sahih**.''

Abu Dawud and An-Nasa'i also recorded it.

Allah said,

... فَتَحْرِيرُ رَقَبَةٍ ...

(the penalty) in that case is the freeing of a slave,

indicating the necessity of freeing a slave before they touch each other.

This Ayah mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

... ذَلِكُمْ تُوعَظُونَ بِهِ ...

That is an admonition to you.

meaning, a warning to threaten you in this case.

... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٣)

And Allah is All-Aware of what you do.

meaning, He is All-Knower in what brings you benefit.

Allah's statement,

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ...

And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.

> is explained by the Hadiths that prescribe these punishments in this order, just as in the Hadith collected in the Two Sahihs about the man who had sexual intercourse with his wife during the day, in Ramadan.

Allah said,

... ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ...

That is in order that you may have perfect faith in Allah and His Messenger.

> meaning, `We legislated this punishment so that you acquire this trait,'

... وَتِلْكَ حُدُودُ اللَّهِ ...

These are the limits set by Allah.

> meaning, the things that He has forbidden, so do not transgress them,

... وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (٤)

And for disbelievers, there is a painful torment.

> meaning, those who do not believe and do not abide by the rulings of Islamic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

إِنَّ الَّذِينَ يُحَآدُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ وَقَدْ

58:5 Verily, those who oppose Allah and His Messenger will be disgraced as those before them were disgraced.

أَنزَلْنَآ ءَايَـتٍ بَيِّنَـتٍ وَلِلْكَـفِرِينَ عَذَابٌ مُّهِينٌ

And We have sent down clear Ayat. And for the disbelievers is a disgraceful torment.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيُنَبِّئُهُمْ بِمَا عَمِلُواْ أَحْصَـهُ اللَّهُ وَنَسُوهُ

58:6 On the Day when Allah will resurrect them all together and inform them of what they did. Allah has kept account of it, while they have forgotten it.

وَاللَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

And Allah is Witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلَـثَةٍ

58:7 Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa of three

إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُواْ

but He is their fourth, nor of five but He is their sixth ,nor of less than that or more but He is with them wheresoever they may be.

ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُواْ يَوْمَ الْقِيَـمَةِ إِنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.

Explaining the Punishment of the Enemies of the Religion

Allah states that those who defy Him and His Messenger and contradict His commandments,

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ...

Verily, those who oppose Allah and His Messenger,

Allah states that those who defy Him and His Messenger and contradict His commandments,

... كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ ...

will be disgraced as those before them were disgraced,

meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

... وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ ...

And We have sent down clear Ayat.

meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

... وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٥)

And for the disbelievers is a disgraceful torment.

meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allah.

Allah the Exalted said,

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا ....

On the Day when Allah will resurrect them all together,

referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

.. فَيُنَبِّئُهُم بِمَا عَمِلُوا ...

and inform them of what they did.

He will tell them all that they did in detail, whether good or evil,

... أَحْصَاهُ اللَّهُ وَنَسُوهُ ...

Allah has kept account of it, while they have forgotten it.

meaning, Allah recorded and kept all these actions, even though they have forgotten what they did,

... وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (٦)

And Allah is Witness over all things.

meaning, nothing escapes His knowledge, and no matter is hidden from Him or escapes His complete observation.

Allah's Knowledge encompasses Creation

Then Allah the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ ...

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no **Najwa** of three,

i.e., secret consultation of three,

... إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِن ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ...

but He is their fourth --- nor of five but He is their sixth --- nor of less than that or more but He is with them wheresoever they may be.

meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though

He has better knowledge of it and hears them perfectly, as Allah said;

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ

Know they not that Allah knows their secret ideas, and their **Najwa**, and that Allah is the All-Knower of the unseen. (9:78),

أَمْ يَحْسَبُونَ أَنَّا لاَ نَسْمَعُ سِرَّهُمْ وَنَجْوَهُم بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

Or do they think that We hear not their secrets and their private **Najwa** And Our messengers are by them to record. (43:80)

For this reason, several mentioned that there is a consensus among the scholars that this "with'' refers to Allah's knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

... ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٧)

And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.

Imam Ahmad commented,

"Allah began the Ayah (58:7) by mentioning His knowledge and ended it by mentioning His knowledge.''

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى

58:8 Have you not seen those who were forbidden to hold secret counsels,

ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَـجَوْنَ بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ

and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger.

وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ

And when they come to you, they greet you with a greeting wherewith Allah greets you not,

وَيَقُولُونَ فِى أَنفُسِهِمْ لَوْلاَ يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا

and say within themselves: "Why should Allah punish us not for what we say'' Hell will be sufficient for them; they will enter therein.

فَبِئْسَ الْمَصِيرُ

And worst indeed is that destination!

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ إِذَا تَنَاجَيْتُمْ فَلاَ تَتَنَـجَوْا۟ بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَـجَوْا۟ بِالْبِرِّ وَالتَّقْوَى

58:9 O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwa;

وَاتَّقُوا۟ اللَّهَ الَّذِى إِلَيْهِ تُحْشَرُونَ

and have Taqwa of Allah unto Whom you shall be gathered.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَـنِ لِيَحْزُنَ الَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَآرِّهِمْ شَيْئاً إِلاَّ بِإِذْنِ اللَّهِ

58:10 Secret counsels are only from Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in Allah let the believers put their trust.

The Evil of the Jews

Ibn Abi Najih reported from Mujahid,

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ ...

Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden,

He said, "The Jews.''

Similar was said by Muqatil bin Hayyan, who added,

"The Prophet had a peace treaty with the Jews. When one of the Prophet's Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet advised them to abandon their evil secret talks, but they did not listen and kept on holding the **Najwa**. Allah the Exalted sent down this Ayah in their case,

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ ...

> Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden.''

Allah's statement,

... وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ ...

and conspired together for sin and wrongdoing and disobedience to the Messenger.

means, they used to talk to each other,

بِالْإِثْمِ for sin, which involves themselves,

وَالْعُدْوَانِ and wrongdoing, which effects others. They speak about disobedience and defying of the Messenger, with persistence and recommending each other to follow their way,

... وَإِذَا جَاؤُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ...

And when they come to you, they greet you with a greeting wherewith Allah greets you not,

Ibn Abi Hatim recorded that A'ishah said,

> "Some Jews came to the Prophet and greeted him by saying, `**As-Sam Alayka**, O Abul-Qasim.'
>
> So I said to them, `**wa `Alaykum As-Sam** (the same death be upon you).'
>
> The Prophet said,
>
> يَا عَائِشَةُ إِنَّ اللهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّش
>
> O A'ishah, Allah does not like rudeness and foul speech.
>
> I said, `Didn't you hear them say, `**As-Sam Alayka**'
>
> He said,
>
> أَوَ مَا سَمِعْتِ أَقُولُ: وَعَلَيْكُم

Didn't you hear me answering them back by saying, `**Wa `Alaykum** (And the same upon you)'

Allah the Exalted then sent down this Ayah,

... وَإِذَا جَاؤُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ...

And when they come to you, they greet you with a greeting wherewith Allah greets you not,''

The narration collected in the Sahih states that A'ishah said,

"And be upon you the death, disgrace and curse.''

The Messenger of Allah said to her,

إِنَّهُ يُسْتَجَابُ لَنَا فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِينَا

Allah accepts our supplication against them, but not theirs against us.

Ibn Jarir recorded that Anas bin Malik said,

"A Jew passed by Allah's Messenger, who was sitting with his Companions, he greeted them and they greeted him back. Allah's Messenger then said to his Companions,

هَلْ تَدْرُونَ مَا قَالَ؟

Do you know what he just said?

They said, `He said: **As-Salam**, O Allah's Messenger.'

The Prophet said,

بَلْ قَالَ: سَامٌ عَلَيْكُم

Rather he said, **Sam `Alaykum**. (meaning, `may you disgrace your religion')

Allah's Messenger then said,

رُدُّوه

Bring him back,

and when he was brought back, the Prophet asked him,

أَقُلْتَ: سَامٌ عَلَيْكُمْ؟

Did you say: **Sam `Alaykum**?

He said, `Yes.'

The Prophet then said,

إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا: عَلَيْك

When the people of the Book greet you, say, `**Wa `Alaykum**' (meaning, `and the same on you too).

The basis for the Hadith of Anas is in the Sahih and similar to this Hadith of A'ishah is in the Sahih.

Allah said,

... وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ...

and say within themselves: "Why should Allah punish us not for what we say''

means, the Jews say these words, changing the meaning of the Islamic greeting, into an abusive statement, and then say, `Had he been a Prophet, Allah would have punished us for what we said. Allah knows what we conceal. Therefore, if Muhammad were a Prophet, Allah would have sent His punishment on us sooner, in this life.'

Allah the Exalted replied,

... حَسْبُهُمْ جَهَنَّمُ ...

Hell will be sufficient for them;

Hell should be sufficient for them in the Hereafter,

... يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ (٨)

they will enter therein. And worst indeed is that destination!

Imam Ahmad recorded that Abdullah bin `Amr said,

> the Jews used to say, "**Sam `Alayka**,'' to Allah's Messenger. They would say then within themselves, "Why does Allah not punish us for what we say'' This Ayah was later revealed,
>
> ... وَإِذَا جَاؤُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ
>
> And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say'' Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!

Its chain of narration is **Hasan**, but they (Al-Bukhari and Muslim) did not collect it.

Manners of the Najwa, (Secret Counsel)

Allah the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ ...

O you who believe!

When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,

> meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

... وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (٩)

but do it for **Al-Birr** and **Taqwa**; and have **Taqwa** of Allah unto Whom you shall be gathered.

> and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them.

Allah the Exalted said,

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٠)

An-Najwa are only from the Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits. And in Allah let the believers put their trust.

> Allah states that secret talks, where the believers feel anxious, are **مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا** (only from Shaytan, in order that he may cause grief to the believers).
>
> meaning, that those who hold such counsels do so because of the lures of the devil, **لِيَحْزُنَ الَّذِينَ آمَنُوا** (in order that he may cause grief to the believers).
>
> The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allah wills it.
>
> Those who are the subject of evil **Najwa**, should seek refuge in Allah and put his trust in Him, for none of it will harm them, Allah willing. The **Sunnah** also forbids the **Najwa** so that no Muslim is bothered by it.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُه

If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would cause him to be worried.

This Hadith is collected in the Two Sahihs using a chain of narration that contained Al-A`mash.

Abdur-Razzaq narrated that Abdullah bin Umar said that Allah's Messenger said,

إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ إِلَّا بِإِذْنِهِ، فَإِنَّ ذلِكَ يُحْزِنُه

If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.

Muslim collected this Hadith.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

58:11 O you who believe!

إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِى الْمَجَـلِسِ فَافْسَحُواْ يَفْسَحِ اللَّهُ لَكُمْ

When you are told to make room in the assemblies, make room. Allah will give you room.

وَإِذَا قِيلَ انشُزُواْ فَانشُزُواْ

And when you are told to rise up, then rise up.

يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُواْ مِنكُمْ وَالَّذِينَ أُوتُواْ الْعِلْمَ دَرَجَـتٍ

Allah will exalt in degress those of you who believe, and those who have been granted knowledge.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is Well-Acquainted with what you do.

Manners for Assemblies

Allah teaches His servants good manners and orders them to be kind to each other when they are sitting together,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ ...

O you who believe!

When you are told to make room in the assemblies,

... فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ...

make room. Allah will give you room.

Indeed, the reward or recompense depends on the type of action.

In a Hadith, the Prophet said,

مَنْ بَنَىلِلهِ مَسْجِدًا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ

Whoever builds a **Masjid** for Allah, Allah builds for him a house in Paradise.

In another Hadith, the Prophet said,

وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

He who relieves a difficulty for a person living in straitened circumstances, then Allah will relieve the difficulties of this life and the Hereafter for him. Surely, Allah helps the servant as long as the servant helps his brother.

There are many similar Hadiths.

This is why Allah the Exalted said, فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ (make room. Allah will give you room).

Qatadah said,

"This Ayah was revealed about gatherings in places where Allah is being remembered. When someone would come to join in assemblies with the Messenger, they would hesitate to offer them space so that they would not loose their places. Allah the Exalted commanded them to spread out and make room for each other.''

Imam Ahmad and Imam Ash-Shafi`i recorded that Abdullah bin Umar said that the Messenger of Allah said,

لَا يُقِمِ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا

One of you should not remove someone from his place and sit in it, but instead, spread out and make room.

This Hadith is recorded in the Two Sahihs.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

لَا يُقِمِ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنِ افْسَحُوا يَفْسَحِ اللهُ لَكُم

A man should not remove another man from his place and then sit in it. Rather spread out and make room and Allah will make room for you.

Imam Ahmad also recorded this Hadith with the wording:

لَا يَقُومُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِسِهِ، وَلَكِنِ افْسَحُوا يَفْسَحِ اللهُ لَكُم

A man should not leave his place for another man, but rather spread out and make room, and Allah will make room for you.

It has been reported that Ibn `Abbas, Al-Hasan Al-Basri and others said that:

... إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ...

When you are told to make room in the assemblies, make room. Allah will give you room.

means to war assemblies,

and that,

... وَإِذَا قِيلَ انشُزُوا فَانشُزُوا...

And when you are told to rise up, then rise up.

means, "Get up to fight.''

Qatadah said وَإِذَا قِيلَ انشُزُوا فَانشُزُوا (And when you are told to rise up, then rise up). means,

"When you are called to any type of good, then respond.''

The Virtues of Knowledge and People of Knowledge

Allah's statement,

... يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١١)

Allah will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.

means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this will diminish his right or honor. Rather, this will increase his virtue and status with Allah, and Allah the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allah

will elevate his status and make him known by his good behavior. the statement of Allah the Exalted,

... يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well--Acquainted with what you do.

meaning, surely, Allah is Aware of those who deserve this reward and those who are not worthy of it.

Imam Ahmad recorded that Abu At-Tufayl `Amir bin Wathilah said,

Nafi` bin Abdul--Harith met Umar bin Al-Khattab in the area of Usfan. Umar appointed Abu At-Tufayl to be the governor of Makkah. Umar asked him,

"Whom did you appoint as your deputy for the valley people (that is, Makkah).''

Amir said, "I appointed Ibn Abza, one of our freed slaves, as my deputy.''

Umar said, "You made a freed slave their governor in your absence''

He said, "O Leader of the faithful! He has memorized Allah's Book and has knowledge of regulations of inheritance, along with being a proficient judge.''

Umar said, "Surely, your Prophet has said,

إنَّ اللهَ يَرْفَعُ بِهذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ آخَرِين

Verily, Allah elevates some people and degrades others, on account of this Book.''

Muslim collected this Hadith.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

58:12 O you who believe!

إِذَا نَـجَيْتُمُ الرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ

When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you.

فَإِن لَّمْ تَجِدُواْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful.

أَءَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَكُمْ صَدَقَـتٍ

58:13 Are you afraid of spending in charity before your private consultation (with him)?

فَإِذْ لَمْ تَفْعَلُواْ وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَوةَ وَأَطِيعُواْ اللَّهَ وَرَسُولَهُ

If then you do it not, and Allah has forgiven you, then perform Salah and give Zakah and obey Allah and His Messenger.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And Allah is All-Aware of what you do.

The Order to give Charity before One speaks to the Prophet in private

Allah commanded His believing servants,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ...

O you who believe!

When you (want to) consult the Messenger in private, spend something in charity before your private consultation.

Allah commanded His believing servants, when any of them wanted to speak with Allah's Messenger in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet. This is why Allah the Exalted said,

... ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ...

That will be better and purer for you.

then He said,

... فَإِن لَّمْ تَجِدُوا ...

But if you find not.

meaning, if he is unable to do so due to poverty,

... فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٢)

then verily, Allah is Oft-Forgiving, Most Merciful.

He only commanded those who are financially able to give this type of charity.

Allah the Exalted said,

أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ...

Are you afraid of spending in charity before your private consultation?

meaning, are you afraid that the order to give charity before speaking privately to the Prophet remains in effect forever.

... فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٣)

If then you do it not, and Allah has forgiven you, then perform **Salah** and give **Zakah** and obey Allah and His Messenger. And Allah is All-Aware of what you do.

Therefore, Allah abrogated the obligation of giving this charity.

It was said that none has implemented this command before except its abrogation, Ali bin Abi Talib.

Ali bin Abi Talhah reported from Ibn Abbas: **فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً** (spend something in charity before your private consultation).

> "The Muslims kept asking Allah's Messenger questions until it became difficult on him. Allah wanted to lighten the burden from His Prophet, upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allah sent down this Ayah,
>
> أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ...
>
> Are you afraid of spending in charity before your private consultation If then you do it not, and Allah has forgiven you, then perform Salah and give **Zakah**,
>
> Thus Allah made things easy and lenient for them."

Ikrimah and Al-Hasan Al-Basri commented on Allah's statement: **فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً** (spend something in charity before your private consultation).

> "This was abrogated by the next Ayah:

أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ...

Are you afraid of spending in charity before your private consultation....''

Sa`id bin Abi `Arubah reported from Qatadah and Muqatil bin Hayyan,

> "People kept questioning Allah's Messenger until they made things difficult for him. Allah provided a way to stop their behavior by this Ayah. One of them would need to speak to Allah's Prophet about a real matter, but could not do so until he gave in charity. This became hard on people and Allah sent down relief from this requirement afterwards,
>
> ... فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
>
> But if you find not, then verily, Allah is Oft-Forgiving, Most Merciful).''

Ma`mar reported from Qatadah that the Ayah,

... إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ...

> (When you (want to) consult the Messenger in private, spend something in charity before your private consultation). was abrogated after being in effect for only one hour of a day.

Abdur-Razzaq recorded that Mujahid said that Ali said,

> "No one except me implemented this Ayah, until it was abrogated,''
>
> and he was reported to have said that it remained in effect for merely an hour.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْماً غَضِبَ اللَّهُ عَلَيْهِم

58:14 Have you not seen those who take as friends a people upon whom is the wrath of Allah?

مَّا هُم مِّنكُمْ وَلاَ مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ

They are neither of you nor of them, and they swear to a lie while they know.

أَعَدَّ اللَّهُ لَهُمْ عَذَاباً شَدِيداً إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ

58:15. Allah has prepared for them a severe torment. Evil indeed is that which they used to do.

اتَّخَذْوا۟ أَيْمَـنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ

58:16 They have made their oaths a screen. Thus they hinder (others) from the path of Allah, so they shall have a humiliating torment.

لَّن تُغْنِىَ عَنْهُمْ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ مِّنَ اللَّهِ شَيْئاً

58:17. Their children and their wealth will avail them nothing against Allah.

أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

They will be the dwellers of the Fire to dwell therein forever.

يَوْمَ يَبْعَثُهُمُ اللَّهِ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ

58:18 On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you.

وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَىْءٍ أَلاَ إِنَّهُمْ هُمُ الْكَـذِبُونَ

And they think that they have something. Verily, they are liars!

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَـنُ فَأَنسَـهُمْ ذِكْرَ اللَّهِ

58:19 The Shaytan has overpowered them. So he has made them forget the remembrance of Allah.

أُوْلَـئِكَ حِزْبُ الشَّيْطَـنِ أَلاَ إِنَّ حِزْبَ الشَّيْطَـنِ هُمُ الْخَـسِرُونَ

They are the party of Shaytan. Verily, it is the party of Shaytan that will be the losers!.

Chastising the Hypocrites

Allah chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allah the Exalted said in another Ayah,

مُّذَبْذَبِينَ بَيْنَ ذلِكَ لاَ إِلَى هَـؤُلاءِ وَلاَ إِلَى هَـؤُلاءِ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلاً

(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way. (4:143)

Allah said here,

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم ...

Have you not seen those who take as friends a people upon whom is the wrath of Allah?

referring to the Jews with whom the hypocrites were allies in secret.

Allah said,

... مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ ...

They are neither of you nor of them,

meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

... وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ (١٤)

and they swear to a lie while they know.

meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of **Al-Ghamus**. We seek refuge with Allah from their ways.

When the hypocrites met the believers they said that they believed and when they went to the Messenger, they swore to him by Allah that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allah witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allah's Prophet) is true in essence.

Allah the Exalted said,

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاء مَا كَانُوا يَعْمَلُونَ (١٥)

Allah has prepared for them a severe torment. Evil indeed is that which they used to do.

meaning, Allah has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers.

The statement of Allah the Exalted,

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ ...

They have made their oaths a screen. Thus they hinder (others) from the path of Allah,

meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their

oaths. Because of this, some people were hindered from the Path of Allah

... فَلَهُمْ عَذَابٌ مُّهِينٌ (١٦)

so they shall have a humiliating torment.

meaning, as recompense for belittling the significance of swearing by the Mighty Name of Allah, while lying and concealing betrayal.

Allah the Exalted said,

لَّن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا...

Their children and their wealth will avail them nothing against Allah.

meaning, none of their possessions can avert the affliction when it is sent their way,

... أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (١٧)

They will be the dwellers of the Fire to dwell therein forever.

Allah the Exalted said,

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا ...

On the Day when Allah will resurrect them all together;

referring to the Day of Resurrection when He will gather them all together and leave none of them out,

... فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ ...

then they will swear to Him as they swear to you. And they think that they have something.

meaning, they will swear to Allah the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life.

Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allah, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allah said, وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ (And they think that they have something), meaning, on account of swearing to their Lord (that they used to be believers).

Allah rebukes this idea of theirs;

...أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ (١٨)

Verily, they are liars!

stressing that they are lying,

Allah then said;

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ...

The Shaytan has overpowered them. So he has made them forget the remembrance of Allah.

meaning, Shaytan has taken over their hearts to the point that he made them forget Allah the Exalted and Most Honored. This is what the devil does to those whom he controls.

Abu Dawud recorded that Abu Ad-Darda' said that he heard the Messenger of Allah say,

مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ، لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ

Any three in a village or desert among whom the Salah is not called for, will have the Shaytan control them. Therefore, adhere to the **Jama`ah**, for the wolf eats from the strayed sheep.

Za'idah added that As-Sa'ib said that **Jama`ah**, refers to, "Praying in congregation.''

Allah the Exalted said,

... أُوْلَئِكَ حِزْبُ الشَّيْطَانِ ...

They are the party of Shaytan.

referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allah,

... أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (١٩)

Verily, it is the party of Shaytan that will be the losers!

إِنَّ الَّذِينَ يُحَآدُّونَ اللَّهَ وَرَسُولَهُ أُوْلَـئِكَ فِى الاٌّذَلِّينَ

58:20 Those who oppose Allah and His Messenger, they will be among those most humiliated.

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

58:21 Allah has decreed: "Verily, I and My Messengers shall be the victorious.'' Verily, Allah is All-Powerful, Almighty.

لاَّ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُواْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ

58:22 You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.

أُوْلَـئِكَ كَتَبَ فِى قُلُوبِهِمُ الإِيمَـنَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ

For such He has written faith in their hearts, and strengthened them with Ruh from Himself.

وَيُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

And He will admit them to Gardens under which rivers flow, to dwell therein (forever).

رَضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ

Allah is well pleased with them, and they are well pleased with Him.

أُوْلَـئِكَ حِزْبُ اللَّهِ أَلاَ إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

They are the party of Allah. Verily, the party of Allah will be the successful.

The Opponents of Allah and His Messenger are the Losers;

Allah warns,

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ فِي الأَذَلِّينَ (٢٠)

Those who oppose Allah and His Messenger, they will be among those most humiliated.

Allah and His Messenger shall prevail. Allah the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger, those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

... أُوْلَئِكَ فِي الأَذَلِّين

They will be among those most humiliated.

they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter.

Allah said,

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ...

Allah has decreed: "Verily, I and My Messengers shall be the victorious.''

meaning, He has decreed, written in the First Book, and decided in the decree that He has willed -- which can never be resisted, changed or prevented -- that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

إِنَّ الْعَـقِبَةَ لِلْمُتَّقِينَ

Surely, the (good) end is for those who have Taqwa. (11:49)

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَـهُمُ اللَّعْنَةُ وَلَـهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, the Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode. (40:51-52)

Allah said here,

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢١)

Allah has decreed: "Verily, I and My Messengers shall be the victorious.'' Verily, Allah is All-Powerful, Almighty.

meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

The Believers do not befriend the Disbelievers

Allah the Exalted said,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ...

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.

Meaning, do not befriend the deniers, even if they are among the closest relatives.

Allah said,

لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً وَيُحَذِّرْكُمُ اللَّهُ نَفْسَهُ

Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself. (3:28),

and,

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَنُكُمْ وَأَزْوَجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَلٌ اقْتَرَفْتُمُوهَا وَتِجَـرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَـكِنُ تَرْضَوْنَـهَآ أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُواْ حَتَّى يَأْتِىَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الْفَـسِقِينَ

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment).

And Allah guides not the people who are the rebellious. (9:24)

Sa`id bin `Abdul-`Aziz and others said that this Ayah,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ......

You will not find any people who believe in Allah and the Last Day...

was revealed in the case of Abu Ubaydah Amir bin Abdullah bin Al-Jarrah when he killed his disbelieving father, during the battle of **Badr**. This is why when Umar bin Al-Khattab placed the matter of Khilafah in the consultation of six men after him, he said; "If Abu Ubaydah were alive, I would have appointed him the Khalifah.''

It was also said that the Ayah,

وَلَوْ كَانُوا آبَاءهُمْ (even though they were their fathers), was revealed in the case of Abu Ubaydah, when he killed his father during the battle of **Badr**,

while the Ayah,

أَوْ أَبْنَاءهُمْ (or their sons) was revealed in the case of Abu Bakr As-Siddiq when he intended to kill his (disbelieving) son, Abdur-Rahman, (during **Badr**),

while the Ayah,

أَوْ إِخْوَانَهُمْ (or their brothers) was revealed about the case of Mus`ab bin `Umayr, who killed his brother, Ubayd bin Umayr, during **Badr**,

and that the Ayah,

أَوْ عَشِيرَتَهُمْ (or their kindred) was revealed about the case of Umar, who killed one of his relatives during **Badr**, and also that this Ayah was revealed in the case of Hamzah, Ali and Ubaydah bin Al-Harith. They killed their close relatives Utbah, Shaybah and Al-Walid bin Utbah that day.

Allah knows best.

A similar matter is when Allah's Messenger consulted with his Companions about what should be done with the captives of **Badr**.

Abu Bakr As-Siddiq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islam later on, by Allah's help.

Umar said,

> "But I have a different opinion, O Allah's Messenger! Let me kill so-and-so, my relative, and let Ali kill Aqil (Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allah that we have no mercy in our hearts for the idolators.''

Allah said,

... أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ...

For such He has written faith in their hearts, and strengthened them with **Ruh** from Himself.

> means, those who have the quality of not befriending those who oppose Allah and His Messenger, even if they are their fathers or brothers, are those whom Allah has decreed faith, meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein.

As-Suddi said that the Ayah, **كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ** (He has written faith in their hearts), means,

> "He has placed faith in their hearts.''

Ibn Abbas said that, **وَأَيَّدَهُم بِرُوحٍ مِّنْهُ** (and strengthened them with **Ruh** from Himself), means,

> "He gave them strengths.''

Allah's statement,

... وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ...

And He will admit them to Gardens under which rivers flow, to dwell therein. Allah is well pleased with them, and they are well pleased with Him.

was explained several times before.

Allah's statement,

... رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ...

Allah is well pleased with them, and they are well pleased with Him.

> contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allah's cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor.

Allah's statement,

... أُوْلَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (٢٢)

They are the party of Allah. Verily, the party of Allah will be the successful.

> indicates that they are the party of Allah, meaning, His servants who are worthy of earning His honor.

Allah's statement, أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (Verily, the party of Allah will be the successful), asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil, أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (Verily, the party of Shaytan will be the losers!)

This is the end of the Tafsir of Surah **Al-Mujadilah**. All praise and thanks are due to Allah.